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CONDUCTED BY  
AN ASSOCIATION OF CLERGYMEN.  
GEORGE W. MYERS, PRINTER.

From the Missionary.  
“THE DEAD IN CHRIST.”

Lift not thou the wailing voice;  
Weep not; 'tis a Christian dieth;  
Up, where blessed saints rejoice,  
Ransomed now the spirit fleeth:  
High in heaven's own light she dwelleth,  
Full the song of triumph swelleth.  
Freed from earth, and earthly failing,  
Lift for her no voice of wailing.

Pour not thou the bitter tear,  
Heaven's book of comfort open;  
Bids thee sorrow not, nor fear,  
But as one who always hopeth;  
Humbly here in faith relying,  
Peacefully in Jesus dying,  
Heavenly joy her eye is flushing,  
Why should thine with tears be gushing!

They who die in Christ are blest;  
Ours then be no thought of grieving,  
Sweetly with their God they rest,  
All their toils and troubles leaving:  
So be ours the faith that saveth,  
Hope that every trial braveth,  
Love that to the end endureth,  
And, through Christ, the crown secureth.

Bishop Doane.

## THE OBSERVER.

DR. BEDELL.

Any thing in illustration of the life and character of this distinguished servant of God will be interesting to our readers, and lest some of them may have heard the injurious allegations referred to below we deem it our duty to publish the letter from his biographer in reply to them, which we find in the Episcopal Recorder.

My dear Sir,—I remarked with much surprise, a communication in your last paper signed “Pastor,” in reference to some charges made against the late Dr. Bedell. Your contradiction of the imputation was satisfactory. But I feel called upon notwithstanding, to say something upon the subject. The communication contains a notice of two distinct assertions, both of which are wholly false, and without the least shadow of foundation in any facts whatever. The first is, that Dr. Bedell had been accustomed to take “liberties in the discharge of his ministry, inconsistent with the strictest churchmanship.”—The second is, that “his last hours were embittered by a recollection of these liberties.” In regard to the first, I have displayed the true character of Dr. Bedell's ministry most clearly, in the memoir of him. After a most intimate acquaintance, and habitual conversations with him, I affirm that I have never known a clergyman, who was more attached to the Episcopal Church, or who more justly appreciated the excellencies of its system, or whose whole habit of ministry more entirely accorded with the order of the Church, and brought out to view, its perfect adaptation to the work of saving souls for Christ. There can never be a man, I presume to say, more habitually regular in the conformity of his ministry to the principles of “the strictest churchmanship.” In regard to the second assertion above noted, Dr. Bedell's last hours were embittered by nothing. From the commencement to the close of his decline, whether it be considered as including the days, or months, or years, in which he was ripening for eternity, his whole state of mind was a remarkable exhibition of calmness and confidence.—He was wholly happy in God's favour to his soul, and found no “embittering” of his mind from any source. This fact is also abundantly displayed in the memoir. Dr. Bedell died with views unchanged, in regard to the great principles and points which had characterized his ministry. I have been made acquainted with the source of these assertions, and am bold to say, that in neither of the two cases, to which “Pastor” refers, was there the least opportunity of personal knowledge upon this subject. The clergyman who assumed the responsibility and liberty of these assertions in a convention sermon, had no personal acquaintance whatever with Dr. Bedell, and was probably deceived by the bold assertions of some other individual in making an *ad captandum* use of something that would arouse attention to his occasional subject. The other case was of less importance, but marked by equal want of personal information. The life and ministry of Dr. Bedell is a precious gift to the Episcopal Church; the undervaluing of it by us, will be a sad evidence of our own state of mind; and I am thankful to add, that feebly as the delineation of it has been executed, God is manifestly making it highly useful to our people. Your brother in Christ,  
STEPHEN H. TYNG.

Philadelphia, Nov. 2, 1836.

From the London Christian Remembrancer.

### THE REFORMATION.

From this part in the history of the Church of Christ, as separated from the Jewish Church, we naturally turn to the Church of Christ in our own times, then the Church of England separated from the Church of Rome. If the Church of Rome had continued in its original purity, in points of form and discipline, and had preserved its original simplicity in explaining the word of God; if it had retained the same high standard of moral conduct, which befitted the followers of the holy Jesus; if they had continued to worship ever in believing adoration the one only true God; if they had sought for reconciliation and salvation through the intercession of the one only and exclusive Mediator, Jesus Christ; if the sacraments had been celebrated by them in the same form, and confined to the same number in which the Divine Author had instituted them; if they had only fallen into some few errors of lesser importance, into some abuses in point of discipline, into some corruption in point of conduct; or if the evils had been even greater still, and they had permitted the faithful servants of God to protest freely and candidly against them, without forcing them, by the most dreadful anathemas and violent persecutions, to

silence all remonstrance in opposition to the honest dictates of their own consciences; or, again, if our ancestors had separated from the Church of Rome from any carnal and worldly motives; then truly we might have been justly accused of causing schism. But let any one examine, without prejudice what both they and we have done, and he must acknowledge that we have only done that which our consciences dictated to us. For every cause which can make a separation just, was in a most eminent degree apparent here; the word of God in the vulgar tongue, appeared no more; the sacraments, and especially that of the Lord's supper, were so changed, that if the holy apostles could have descended from heaven to earth, they would not have known them; the Christian religion had been so disfigured in its most essential parts, that there remained little more of it than the name; the churches echoed with nothing more than the names of the saints, to implore from them the pardon of our sins; the pulpits principally resounded with the doctrine of human merits, the prevailing devotion of the people consisted either in worshipping images, or in making pilgrimages to the shrine of departed saints; and their principal consolation was derived from the desire of dying in the habit of a monk, that so they might be saved from future punishment, or in saying masses for the soul, that it might be delivered out of purgatory.—All these debasing superstitions, added to the respect and reverence which was paid to pretended relics; and again, the hymns and prayers which were offered to the Virgin Mary, with the view of entreating that humble disciple of our Lord to do what, if she could hear such prayers, could not fail to move her deepest sorrow and indignation, viz. to use the influence of a mother over a son, to save souls at the moment of death, all these things, I say, must necessarily excite the repugnance and disgust of every. I will not say reasonable and enlightened mind, but of every one in whom there existed the least spark of true piety. All pious and honest minds, therefore, could not fail to unite in bewailing the errors, and in boldly protesting against the abuses which were growing daily in the Church at the time of the Reformation; but instead of listening to the remonstrances of these pious persons, what did the priests who were in authority do? They resorted to their anathemas and excommunications, and persecuted them with vengeance instead of opposing with arguments, *i. e.* instead of resisting the arguments of the Reformers with the sword of the Spirit, which is the word of God, they destroyed their bodies with the sword of man, with the fire and the faggot, the prison and the stake. God saw all this, and for a long time restrained his indignation at the profanation of his own holy institutions, till at length taking vengeance, as it were, on these adversaries of his sacred truth, he raised up Luther, Zuinglius, and Calvin, on the continent, and Cranmer, Latimer, and Ridley, in our own country, men endowed from heaven with an especial illumination and heroic valor, and who, like Moses, Zerubbabel, Ezra and Nehemiah, in the old time, were the means of delivering his people from that spiritual Egypt, and from that mystical Babylon in which they were slaves. By the influence of these men, (and many nations in Europe followed their example,) the sacred Scriptures were translated into the vulgar dialect, and were put into the hands of every Christian, that he might be instructed and made wise unto salvation.—Was there, then, ever a separation more just or more necessary than that of the Protestants from the Church of Rome? To condemn it would be like condemning the Israelites for leaving Egypt under the conduct of Moses, when God commanded them to leave; or like condemning the Jews for leaving the captivity of Babylon under the guidance of Zerubbabel, Ezra and Nehemiah, that they might go to rebuild the temple of God at Jerusalem; or like condemning St. Peter, when he exhorted, in the words of the text, the converted Jews to separate themselves from the synagogue, and save themselves from that untoward generation.

DR. POYAH.

From the Christian Witness.

### ENGLAND—UNITED STATES.

England is a land to love. Did you ever see the fair acres of some noble farm spread out broadly to view, and amongst them one chosen spot, the fairest of them all, *The Homestead*?—How the thrifty master bends his nicest cares towards this centre of his domestic joys and comforts, making all the distant parts of his farm in some way tributary to the enriching, or the embellishing of this? And how, as its elegances multiply and its perfectness becomes apparent, do his honest feelings glow when he casts his eye over the beauties, which he has spread around himself! Such is England.—She is the *Homestead* of the wide domains of the British Empire. The riches of half the world are brought home to her, and if they are not all expended upon her little Isle, still they give impulse to the works of improvement and embellishment within her borders. Hence the perfectness of her agriculture, and of her breed of domestic animals. Hence the finish of her ornamental gardening. Hence the splendor and extent of her works of art. Hence even her blemishes are converted to beauties, and her very mountains made to smile amidst enchantments.

Nor is this all. Thousands of years have rolled over England since she became the dwelling place of civilization, and almost as many since she became the home of Christianity.—Hence every thing has had time to grow, to change, to settle, to fix itself; and, whether in national character, social habits, or political institutions, to reach that completeness, that repose, in which every thing knows and feels its place, and in which, unless disturbed by special excitement, every thing moves in settled, acknowledged, and respected courses. How vain then, how unreasonable, to look for the same perfection in her national offspring, the United

States! How absolutely wicked in an English traveller to complain of the want of many comforts and luxuries, to which he is accustomed at home, or of the presence of many personal and social peculiarities, with which he is not there troubled! And how equally so for an American traveller to be always endeavoring to depreciate what he sees in England, under the feeling that we are, or ought to be, as far advanced in all things as our progenitors, in the father land; and that it is a sort of disgrace to acknowledge ourselves as, in aught, their inferiors!

The United States occupy a peculiar position on the platform of nations. As the abode of civilization, they are about two hundred years old: as an independent government about sixty. A century and a half was spent in colonizing our shores, in battling with the savage, the wild beast, and the wilderness, and in solving the great problem of our capabilities, as a country, and as a government. At length, as that problem received its solution, the old world found itself full, and vexed with an overgrown and restless population. Political change, amidst dire disaster, was ready to send away from *continental* Europe its multitudes of oppressed and exhausted victims. The farmers of *Scotland* too, and the mechanics and paupers of *England* were looking for a wider home.—And *Ireland* was waiting to send forth, in swarms, her myriads of hungry children, numerous almost as the locusts, which the east wind brought over *Egypt*. Then enterprise began his westward travels from the Atlantic States, especially from New England, and soon raised, from the broad lands, spread out beneath the setting sun, a trumpet voice which was heard across the ocean, awakening adventure in the Eastern world. A *living tide*, the first swell of which heaved away from our own seaboard, and was followed by a rapid succession rising higher and fuller, from Europe, rolled in upon our interior realms. The resources of a virgin land, a new world, a young continent, boundless and untrodden, began to develop themselves. Wealth went on heaping up his almost mountain stores. And finally, the spirit of internal improvement awoke, and commenced its career of effect for bringing distant realms together, and for multiplying an hundred fold the value of *ancient*, and the sources of *new* estates. Under this rare, this wholly unprecedented combination of powers and influences, it is needless to say that a totally new aspect came over that portion of the human race, which the great American republic drew together. Old habits of order were broken up; old modes of calculation abandoned; old systems of business laid aside. Within the United States, entirely new destinies threw their influences upon human government, upon human society, upon the human mind. A state of things entirely new, never before known in the history of man, full of life, full of excitement, full of motion, full of the seeds of things, presented itself. The whole mass of mind, of property, and of institutions was heaved into incessant and powerful action. All things were doomed to *change*. To stand *still*, in plans, in business, in fortune, became one of the moral miracles of the age. As a necessary consequence of all this, a wholly new coinage of character was stamped. Habits of society, entirely new, unavoidably grew up: and the fore-showings of something greater and better, or stranger and worse, than this world of men and things ever before saw, came forward and showed themselves from the dazzling, ominous future before us.

From these remarks, I mean simply to deduce the conclusion that the condition of things at present found in the United States, has been in the main, wholly unavoidable; the inevitable effect of the new and mighty powers in action there; and that therefore it is in the highest degree unreasonable, nay, it is downright wickedness, when travellers from Europe, totally incapable of appreciating the forces at work in that great country, pass through it, look at the surface of things, and then put forth their books filled with strictures on American faults, and of complaints against American discomforts.—Europe has done more than America herself towards producing those faults, and towards multiplying those discomforts. But they are not the sins of either Europe, or America. They are the consequences, the developments of a Providential ordering, the force and operation of which not all the universe could have resisted.

Why should we expect to find men, society, and other things as quiet, as systematic, as finished, as sleek, as comfortable, as courteous, in the United States as in England? Why should an American blush to acknowledge the general inferiority, so far as finish and perfectness are concerned, of his own country to the fatherland? There are the *elements* of all that is great and good in the land of his love—and unless the influence of foreign evil should crush them they must ultimately develop themselves in forms nobler, grander, more lovely, and more perfect, than any that ever charmed the eyes of men.

The action of our Atlantic States, and of emigrating Europe upon our whole interior country, government, and institutions often makes itself clear to my mind under the following illustration. It is as though the waters of the ocean had just been let into a vast interior lake, excavated for their reception: while on some commanding point of observation we were standing and looking down on their disturbed and forceful turmoil. What a rush, what an uproar, what a whirling and eddying, what a “casting up of mire and dirt,” what a bearing inward of materials of every description, rocks earth and trees. But wait awhile, till the rush is over, till the waters of the interior become still, till the earthy mass held in suspension subsides, till the deep lake becomes as clear and as blue as when in its original bed; and see if as beautiful a surf will not curl upon the shore, if as glorious a firmament will not mirror itself in

the wave, as any that ever before pleased the eye, or elevated the mind.

Such is the process through which my native country is passing. Such, I trust in God, is the peaceful, pleasant result, which awaits her in the future. I do not love her the less because I have seen and felt the superior finish and comforts, and elegance of England. I shall return to her with as warm a heart, and as devoted a soul, as those with which, in boyhood, she inspired me, when my ear listened with eagerness to her praises, and when even imagination could not picture any thing so great and so good, as that which was found in her. On her account, I am willing to live for the future; and, so far as my ability may reach, will endeavor to make that future great and happy to my native land. I am willing to bear my part of the inconvenience, the changes, the discomforts, which must be borne, in rearing up there a noble and a mighty nation—a nation noble for true greatness and mighty in its power, as in its willingness to bless the world. This splendid vision may, indeed, never be realized. But hope and faith strongly forestall the time, when it will be no longer a vision, but a fact. For such a time the prayers of at least one shall rise; and, till death, the labours, the sacrifices, and the sufferings of that one be given.

S. P.

From the Gospel Messenger.

### WESTERN INDIANS.

To the Rev. Dr. Rudd.

Butte des Morts, Brown Co. Sept. 8.

Dear Sir,—By the Rev. Mr. Dorr, I wrote you a few lines in much haste. I know not that I ever felt keener disappointment than at his return without visiting this station. I would by no means cast blame upon him, but you will judge of my feelings from the concurrence of discouraging circumstances which seemed to rise and beset us in quick succession.

Until about mid summer we submitted cheerfully to the inconvenience of our straitened quarters, expecting the coming winter would find us enjoying a house both for ourselves and for the schools. That hope is now groundless. In July my family and household effects were removed from the bay to this place—a business tedious, difficult and embarrassing. In August we exerted ourselves to open the second school. For the want of a room, the favorable time had passed. The jealousy and prejudice of the Indians in the north part of the settlement, had been excited by their friends, the Romanists, and not a child was allowed to attend. Then came the (to us—dreaded) negotiation of a treaty. I had seen nothing of the proceedings of Congress which led to an expectation of it; but on the contrary had heard that it would not take place at present. The Indians of the Menominee tribe assembled on the 25th August, about ten miles from this, to receive their annuity of money and provisions, and the next day the Governor of this territory, as Commissioner on the part of the United States, appeared at the same place to treat with them for the purchase of their country.

To the friend of the red man, the scene was full of interest, and the transactions of the time conveyed information, and made impressions which, although discouraging, yet excited a strong desire to do what can be done for the benefit of a race—feared by the civilized as savages—abhorred by the Christian as pagans, overwhelmed by the powerful as the weaker—defrauded by the knowing ones as ignorant—and pushed from their own possessions by the avarice of the speculator, as unworthy of a place on the footstool of their Creator.

I attended the council five days. The Indians conducted themselves very quietly during that time, but afterward indulged in intoxication, the means of which were furnished in abundance by the traders; I cannot but think the example set them by the whites who attended the council, a very bad one. Brandy, wine and champagne were freely used by them every day—by some of them even to intoxication; and that in the Indian country, when at the same time barrels of whiskey were seized and brought there to keep it from the Indians until after the treaty was made. The law in regard to this matter is almost a mockery; and will be, so long as so many magistrates and citizens are concerned directly or indirectly in the trade that the law cannot be enforced. It is a murderous trade! It is a traffic carrying desolation to the wigwams of thousands! The tomahawk and scalping knife are slow in their murderous work, compared with the destroying effects of intoxication upon the aborigines. Where it is carried, there is at once a decline of all that has been admired in Indian character. Filth, ferocity, and idleness, licentiousness, everything beastly attends the footsteps of intemperance among Indians. The vice is sufficiently loathsome among white people, but I know of no hell on earth so foul and so dreadful as that which is made by drunken savages.

I had it in mind to give you a sketch of all the proceedings in council, but after a second thought, it occurred to me that they would not possess that strong interest excited in the mind only of a spectator. There was a goodly array of chiefs, and head-men and warriors—some in hats and coats—more in blankets and decorated with feathers, wampum and vermilion. No one brought his weapon of war, but all came with the pipe, sacred emblem of peace. The council was held under a temporary booth of oak en branches, on a high branch of the noble Fox and on either hand, in curves of the shore as far as the eye could see distinctly, were clusters of wigwams—the dwellings, for the time, of a nation of 2,500 people.

It was not until the third day that the chiefs gave their assent to a cession of a portion of their land—comprising about three millions of acres. Many of them were extremely unwilling to sell. It was natural. They were to part with a favorite haunt—the home of many years, a place not easily rivalled for its beauty, fertility and abundance of fish and fowl. But what

could they do! How resist the influence of 500 French and half breeds and the power and subtlety of the United States? They were told that they had already agreed in 1831 to sell their country, whenever the President wished to purchase. They denied that any such agreement had been made, and appealed to witnesses who were present at Washington when that treaty was made. The clause had been fraudulently inserted.

On the fourth day they stated their price, which is a twenty years annuity of money, provisions, tobacco, salt, blacksmiths, &c. with the claims of traders and others amounted to about two millions of dollars.

They were reduced nearly two-thirds, and are to receive as follows, viz:—  
\$23,750 per annum for 20 years, \$475,000  
\$3,000 per annum in provisions, for 20 years, 60,000  
2,000 lbs. tobacco per ann. 20 years 5,000  
30 barrels salt, per annum, 20 years 2,400  
2 blacksmiths, with tools iron, &c. 26,500  
\$500 per annum, 20 years, for farming utensils, 10,000  
For 9 townships of prime land on the Wisconsin river, 80,000  
Half of claims and accounts against the nation, 93,210

The above 80,000 dollars is to be divided among the half breeds. The governor proposed \$10,000 per ann. for 20 years, for education. One of the half-breeds had the address to persuade the chiefs to ask that it might be given to him, and I suppose that it stands so in the treaty. These last three items amount to \$193,210; of which not a cent goes to the Menominees, and it may be doubted whether the tenth part of it goes to those who have any just claim to it.

Affectionately yours, H. G.

Butte des Morts, Brown Co. W. T. }  
Sept. 10th, 1836. }

Dear Sir,—I have a few more particulars to add to my former letter respecting the Menominee Treaty.

The country just sold extends from the lower part of Green Bay along the western side to the Oneida Tract, and from the *Grande Kakal* n along Fox river, and the north-west corner of Lake Winnebago to Wolf River. About two-thirds of the Menominee tribe will have to remove; one-third having lived on or near Menominee river, and another third in this neighborhood. The probability, therefore, is, that the patronage of the government towards this establishment will cease some time in the ensuing year.

Since I have been here, I learn that the Indians were never favorable to this farming establishment, but always opposed it. They complain that five farmers are assigned to one neighbourhood and paid \$800 per annum each, to cultivate land, not for the Indians, but for themselves.

With regard to schools they know little from experience, and of course are indifferent. If left to themselves there would be no other serious obstacle except their wandering and unsettled habits. But unfortunately, they are controlled very much by their French relations, who, like a certain animal in a manger, neither do the thing themselves, nor suffer any body else to do it. What will be our course I know not. I have written very fully to the committee, and await their advice.

The three remnants of the New York Indians—the Brothertons, Stockbridges and Oneidas were also called to the council to meet the governor and receive his proposition to buy their country here and go beyond the Mississippi.

The Brothertons said that they had long since lost their own language, and had become so entirely identified with the whites in manners, and habits and pursuits, that they were unwilling to remove, and wished that they might be permitted to remain as citizens of the United States.

The Stockbridges said they would go and examine the country which the president proposed to give them, before they decided whether they were willing to remove.\*

The Oneidas were totally averse to removal. The chiefs of the first Christian party did not come to the council, until they were sent for the third time; and then, by their speaker, Daniel Bread, made a strong representation of the discouragement arising from the disposition of the white men to give them no rest. I will give you an outline of his speech, the force of which was apparent even under the injustice of a very imperfect translation.

Figure to yourself a young man of thirty, with a genuine Oneida countenance, in which a dark piercing eye and Roman nose are strikingly peculiar, and genteelly dressed in a blue frock coat and pantaloons, and you have Bread's appearance. As he rose to address the Governor, the expression of his face indicated a stern and deep anxiety, and after a short pause, he said:—

“Father, What we have long feared has at last come to us. We have but just settled in this country; have hardly laid down the packs from our shoulders, and recovered from the fatigues of our journey here. when you wish us again to remove. It is discouraging. It discourages those that have come, and those that are behind.

“Father, The white men are powerful, and they are very rich. You can turn the rivers of water, you can dig away the mountains; why then do you want the little spot which we have? It is but a little time since we possessed the whole country; now you have gained all but

\* The appearance of the Stockbridges, with the meek and venerable chief Metouen at their head, was full of interest. They have long since professed Christianity, and to their praise be it said, they sung hymns to the Saviour, and offered prayers in their own language every morning and evening while attending the council. Their quiet behaviour was in strange contrast with the noisy and riotous conduct of some of the white people.



a few spots. Why will you not permit us to remain?

"Father, We are thankful for the good example of the white men: they have taught us to cultivate our lands: we wish to follow that example still. We have felt the effects of removal; it is like a feather blown about by the wind; we wish to be like those heavy substances which stay on the ground. If we are like the feather, we may soon be blown beyond the Rocky Mountains."

"Father, We are in great distress. We go to our work, and while cutting down the trees, it seems as if a whip were held over us; something tells us, this is not to be yours."

"Father, You promise us a good country beyond the Mississippi. We are satisfied with the soil and climate where we now are. And besides, how can we live in peace with the nations there? In former years they had war with our people; we killed many of them, blood is yet on the knife. How can we meet them in peace?"

"Father, We have long showed our good feelings to the white men, by giving them room. We have given them lands, until they have a greater country than Great Britain. It is not yet full; why then will you not suffer us to remain! The white people in our neighborhood do not disturb us, we wish to live with them still; we wish to remain where we are."

There is not the slightest indication of hostile intentions among the Indians in this part of the country, as some of the good people with you represent. The late treaty causes the Menomonees to feel unsettled, and some of our scholars are gone to the rich gathering. One of the chiefs drank tea with us last evening, and says he will try to persuade his people to send their children to the second schools.

Yours, &c.

H. G.

From the New York Observer.

#### MINISTERS' SALARIES.

Messrs. Editors,—Notwithstanding the clear right of ministers to introduce their own just claims to the notice of their congregations, and that too from the sacred desk, yet, you are aware, how they have rather chosen to suffer in silence, than seem to plead indelicately for their own support.

Will you allow me, then, the use of your columns, for a few hints to the churches on this point?

The Apostle Paul, has distinctly treated upon this subject, (1 Cor. 9: 4—14,) and has laid down the law of Christ, in these words: "Even so hath the Lord ordained that they who preach the Gospel, should live of the Gospel."

What is more reasonable than that the man who as a physician, a mechanic, a merchant, a lawyer, &c., might acquire fortune, but who, at the call of a congregation, devotes his time and talents to their services, should at the least receive from them a full support, and be entirely "free from worldly cares and avocations!" This claim is the more reasonable because in addition to their spiritual advantages the services of the ministry have an important moral influence on the causes which promote the temporal prosperity of the people among whom they labour.

But how are ministers commonly requited? Their compensation is ordinarily adjusted to the lowest possible estimate of their presumed wants; it is sometimes the scantiest provision for the supposed necessities of life. And even this is often complained of as a burden, and is reluctantly paid,—if it be not sometimes actually withheld,—or at least retained long after it is due. But out of this a minister must be always ready to exercise the rights of hospitality and be an example of benevolence in giving to the support of the poor, and toward the spread of the Gospel; and perhaps his own congregation are the foremost in exacting from him compliance with these Scriptural demands! Under the circumstances actually existing, it is a general rule that ministers get into debt; are reduced to the most mortifying straits; lay out their money at the worst advantage; and make no provision for old age, or for their families when they are called to leave them by death.

Surely this is wrong; especially when in this country, and particularly in this city, it is so completely in the power of the churches, to make an adequate compensation.

There is another thing which congregations do not properly consider. It sometimes happens that by the erection of commodious houses of worship they become somewhat in debt.—In this emergency, they settle a minister, and in order to relieve themselves from the pressure upon their funds, they pay their minister less than they would otherwise be willing to do.—What is this, but to make him virtually pay the interest and perhaps the principal of their church debt, instead of nobly dividing the burden among themselves? And by the time they have relieved themselves and liquidated or reduced the debt through the privation of the minister,—and it would become very proper to consider him,—why it happens that the people find out that it is easier to pay a smaller than a larger salary, and so they continue the former; or the minister dies, and his family is left without provision, if not in debt; or the congregation feel strong enough to employ a minister of more eloquence, at a higher compensation, and so the incumbent is induced to resign and vacate the place for a more favoured successor. This is "to plant a vineyard and eat not of the fruit thereof; to feed a flock and eat not of the milk of the flock" (see 1 Cor. 9, 7.)

But to let this pass. There is one aspect of this whole subject, which it is highly incumbent on the churches to consider at the present time.

The increased activity of business and other causes have enlarged individual wealth, and enormously advanced the price of every article necessary for the support and comfort of life.\* Hence all persons, who can control the price of their own labour and service, have found it necessary, and have availed themselves of the necessity, to meet the extraordinary demand, by a corresponding rise in their own wages. But there is one class of men who have not the power to adjust their incomes to this new and increasingly trying state of things. These are

all, who live on a fixed annual salary, adjusted some time back. Many of these are cashiers, clerks, &c., can, more easily than others, secure an increased compensation. But of all others, the most helpless are the ministers of the Gospel. They are the last to be considered; and the last to press their own wants. But how shall they who barely subsisted before, now meet the excessive demands upon their means? Shall they meet, and "combine," and "strike?" This will not do. And yet, while all others raise their prices upon each other,—the accumulated increase falls heaviest on the head of the clergyman, who pays, or contracts to pay, from 25 to 50 per cent more than he did five years ago, for house rent, fuel, provisions, &c. How shall he be relieved?

This is the business of the Churches. Let them, then, assemble and take this matter into consideration. Let them consider the law of Jesus Christ on this subject; let them feel that if ministers "have sown unto them spiritual things, it is no such great matter that they should reap the carnal things of their people." Let them consult the proper dignity and comfort of their ministers,—and permit them not to be embarrassed, mortified and pained by unjust penuriousness. They do not live on charity.—They must not be left to capricious generosity. Let the true ground be taken which justice and honor require from those who are gaining wealth and are providing for their own necessities,—by increasing the price of their labour, products and merchandize,—nor forget that this provision for themselves is unjust unless they put into the power of their ministers to pay the advanced prices which they do not hesitate to require from them. Let the landlord, who has perhaps advanced his own minister's rent, and the merchant who has advanced the price of the goods which he sells to his own ministers, ask himself how he is to be paid, and whether it is perfectly safe to sell or to lease to him, till he has seen that his congregation will enable him to pay all proper demands.

It may be objected that congregations cannot raise a larger salary without raising the price of pew-rent. Then let it be raised. It is as proper a thing to be raised as house rent, wages, beef, or flour! If it be right to pay \$5 or \$10 or \$20 a year, for pew rent to support a clergyman, and this be the preferable mode of raising his salary, it is right to add 25 or 50 per cent., if necessary, in order to meet his actual wants. There are some people who object to such a proposition as if it was something out of all reason. But do not they raise their own prices, and saddle the burden upon their own pastors, without hesitation, when they deal with them?

I am happy to state that some congregations have nobly moved in this matter; and have justly judged in a common sense mode, that if it takes almost 50 per cent, more to support a family than it did five years ago, then ministers cannot, any more than other men, live as cheaply as they did then; and if it be right to raise the price of provisions and houses, there can be nothing very foolish or sinful in meeting the rise, by taking the most convenient way to assist their ministers to pay it. PAULOS.

From the Boston Recorder.

#### "CHURCHES—PREACHERS—SMART MEN."

Mr. Editor,—I hear much said in the churches about smart men—men of talents, great men, powerful preachers, &c., &c.; and this more particularly in reference to candidates for settlement. The questions asked by churches in want of pastors, are not—Is the candidate a good man? sound in the faith? eminently pious, devoted, and active?—but is he a smart man? a man of talents? a popular preacher? This has become universal, from the aristocratic city congregation with its salary of two or three thousand a year, down to the feeble society with its stipend of two or three hundred. Indeed, the feeble church, the more unwillingness is often manifested to take up with a sound, pious, faithful minister of ordinary talents. This feeling is doing immense mischief, both among the wealthy and feeble congregations; but more especially the latter. I have a few things to say to small churches and feeble congregations on the subject. I am not about to detract an iota from the smart men. Would to God all the Lord's prophets were ten times more gifted, provided they were all a little more pious than smart. But then there are evils connected with having one of our present race of smart men of which feeble churches little dream. Wealthy congregations can afford to bear these evils perhaps, because they must have great men at all events, though some of them are dying under their popular preachers. But feeble churches should look well to this matter. For,

1. Many who pass for smart men are more showy than sound—more brilliant than deep.—They can let off a few sermons and speeches wonderfully well, and their pond's out.

2. Smart men are often more learned than pious, and by their levity, and worldly conformity, and want of spirituality, spoil all their sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and will worship your preacher more than God; and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think that such talents as he possesses ought not to be confined to such a humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have call upon call till at last he becomes satisfied that the providence of God calls him to leave. And then,

6. You will find that having once had a smart man, you will not be willing to take up with anything less than just such a smart man again.—These smart, strong men make churches fastidious. I know a small church that is now dying from this cause. It has had one or two smart men, and they have broke away suddenly; and now this church is not willing to take up with anything much less than Dr. Beecher.

7. Many of our smart men (I grieve to say it) do not preach the Gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wreath the sword of the Spirit with so many rhetorical flowers, that it does not "pierce even to the dividing asunder of soul and spirit." This sacrificing at the shrine of popular applause is kill-

ing the orthodoxy and piety of many congregations. The poor leave the church because they are not fed. And when God's poor leave a church for such, or any other cause, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious.—Like children fed on condiments, they have no relish for sound and wholesome instruction.—Their Gospel must come to them through a rich and tube. They spurn at the "sincere milk of the word," unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them, whose ministrations enlighten their understanding, mortify their vanity, humble their pride, correct their bad tempers, reprove their sloth, exalt their Saviour, and make them forget their preacher in the love and admiration of his Master. But a minister is sure to be very popular with them, respecting whom they can say, "what a fine preacher," "what a fine voice," "what beautiful figures," "what eloquent sentences," "what striking illustrations," "what correct taste," "what powerful reasoning;" in short, "what a charming man and preacher he is!!!" Thus the man is loved, praised, and followed, instead of his divine Master. O how some of these smart men, swollen by the breath of human flattery, will shrivel up, when they come before the judgment seat!—Feeble churches, can you afford to have a smart man?

#### COMMUNICATIONS.

For the Gambier Observer.

##### "LEARNING OF THE CLERGY."

In this age of out-door business—when almost all the influences by which we are surrounded are hostile to the seclusion of the closet and the study, the clergy cannot be too often reminded of the duties in regard to the acquisition of sound scriptural learning. The following remarks of the Bishop of Bristol in his charge (October 1835) may well claim an attentive perusal.

Our avocations are such, and our interruptions so many, that if we are not much on our guard, year after year will pass over our heads without bringing along with it that improvement in our professional knowledge which alone can make our characters truly respectable. But these impediments in the way of our advancement in knowledge, as well literary as strictly professional, may be got over by attention, and an orderly arrangement of our time, inasmuch that there is not perhaps a studious person who hears me this day who does not recollect seasons of urgent business and unavoidable distraction, which have not, through increased vigilance and better management, been seasons also of considerable improvement in the different pursuits in which he has been engaged. And in estimating a clergyman's character, the labours of the study are highly to be esteemed, not only on account of the acquirements sought after but also on account of the healthy state of mind which they produce, and the aptitude for the due discharge of the higher duties of our profession to which they so directly lead.

For without strict and regular application to study, I do not understand how 'the priest's lips can keep knowledge,' nor how 'the people can with success seek the law at his mouth.' In the early times of the Reformation, the want of this knowledge amongst the reformed clergy was a great hindrance to the spread of protestantism; and moreover, was the cause of that sectarian spirit which then sprung up, and still continues to divide and disturb the peace of the protestant church; and it was the great proficiency in the various branches of learning amongst the regular orders of the Roman-catholic clergy, which kept up the reputation of their numerous religious institutions long after their ill effects were plainly perceived, and their dissolution eagerly sought after.

When, therefore, to uprightness of life and true christian humility such stores of knowledge are united, how brightly does the character of such a teacher shine, and how great will be his influence in turning many unto righteousness!"

LECTOR.

For the Gambier Observer.

Mr. Editor,—Whilst musing upon your invitation to me to continue to use my pen occasionally for the columns of your paper, in which you were so kind as to give me a sample of "a more excellent way," from the pen of my most excellent opponent, "Pro Ecclesia," I was intruded upon by my neighbor Human Nature and his coadjutors Pride, Vanity, Vain Glory and Ambition; who, one and all, boldly declared that you had abused me outright in applying the gag to me, in my answer to "Pro Ecclesia."

These I had not time to answer before Envy, Malice and Jealousy dropped in, (for they also live near by, and are often in and out:) who, without waiting to be seated; said at once they considered it their duty to advise me to cut my acquaintance with the Gambier Observer: that I, being an obscure layman, and residing without the pale of the diocese, could not reasonably expect any thing like a fair chance in argument or controversy conducted through the columns of a paper whose editor is a clergyman and whose correspondents are almost without exception his brethren in the ministry, his intimate acquaintances and personal friends. Look at his conduct, said they; whilst he permits your clerical antagonist, to call you upstart, meddler, and every thing unhandsome and abusive, he will not even allow you to give him a wholesome rebuke: You can never make headway against such odds, and had better decline the invitation.

Whilst these were yet speaking Avarice, Indolence and self-love, who are always eavesdropping and annoying me, rushed in and declared that I was a very dunce for spending my money and my time in the service of one who would assuredly repay me with ingratitude. They unhesitatingly advised that I should close my correspondence and "stop the paper."

Thus beset, Mr. Editor, what could I do?—In my own strength I could do nothing; "for my strength was weakness."—In my own wisdom I could not discern my duty; for "the wisdom of man is foolishness." In my trouble I threw myself into the arms of my Friend;—for I have "a Friend that sticketh closer than a brother;"—a Friend whom "I love because he first loved me," I invoked his aid and his

guidance. He reminded me that I was a "shorn lamb," and that he would, as he promised, "temper the wind" to my condition;—that my situation was truly perilous, but that, as my day was so should my strength be." He assured me that my advisers were "lying spirits," who "desired to have me that they might sift me as wheat;" but that if I would take counsel of Him, He "would not suffer me to be tempted above that I was able; but would with the temptation also make a way to escape, that I might be able to bear it." He concluded by referring me to His word, and particularly to my ever favorite chapter, 1 Cor. xiii.

And here I learn that it ill becomes me to complain: For "Charity suffereth long, and is kind,"—"beareth all things,"—"endureth all things."

I further learn that I am the last person who should contend for fancied rights, or think myself ill used;—"For 'Charity envieth not;—Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own,"—"thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth."

I here find, moreover, Mr. Editor, that "charity is not easily provoked,"—"believeth all things, hopeth all things,"—"and finally that, although many important gifts and graces shall fail, "CHARITY NEVER FAILETH."

I therefore, bidding you a hearty "God speed," subscribe myself your sincere friend and humble servant,

CHARITY.

For the Gambier Observer.

#### CONFIRMATION.

The following remarks form the substance of an original letter now in my possession, it is from an affectionate and pious sister to a younger brother who was about to be admitted into the church by the rite of confirmation; if you think the insertion of what I here communicate is calculated to do good, you may give it a place in the Gambier Observer.

PRO ECCLESIA.

My dear Brother,—I understand that you are about to receive the solemn rite of confirmation and thereby ratify the vows of your parents made for you in your infancy. Have you ever considered seriously what you are about to do? Your parents at your Baptism renounced for you, and in your name, the sinful inclinations of your nature, the love of the world and all the enticing allurements by which Satan, the great enemy of mankind seduces and deceives the souls of men. Do you feel that you are insufficient of yourself to keep these vows? Do you feel that you are by nature a law-condemned sinner, exposed to the wrath of God, utterly helpless and without power to do any thing acceptable to Him? You have committed many transgressions, you are guilty of many sins, how do you hope to obtain pardon for them? Is it by being more circumspect in your conduct, more guarded in your conversation, more dutiful to your parents? Do you think that by diligence in reading your Bible and attention to the ordinances of Religion you will recommend yourself to the favor of God, and that he will kindly look over your past misdeeds in consideration of your present and your intended future goodness? These duties are good in themselves, but let them not be misplaced, you cannot be a sincere Christian without them, though with them you may be a self-righteous Pharisee.—You may continue in this state for a time but you will soon be anxious to throw off the yoke that you may give more liberty to the flesh.—Perhaps you have not gone so far, but have merely considered confirmation as an outward ceremony that is one day to be performed, and that after you have received that and been admitted to the Communion, that then you have done all that is necessary to constitute you an heir of Heaven. But, my dear brother, if you ever enter into the kingdom of Heaven it must be by a different righteousness than any which the self-righteous Pharisee can ever lay claim to, even by the humiliating doctrines of the Gospel, that lay the sinner in the dust and make him cry out "Lord, I am vile, what shall I answer thee; I will lay my hand upon my mouth" "my righteousness is as filthy rags, and my iniquities as the wind have carried me away"—filthy and defiled with sin, how shall I appear in thy sight, oh thou that art Holy; "wash me thoroughly from my wickedness, and cleanse me from my sin; create in me a clean heart and renew a right spirit within me." In that solemn ordinance you are about to receive, you avouch the Lord to be your God and his Son to be your Saviour; How can you take this covenant in your mouth, if your heart is unsanctified? Remember the words of the blessed redeemer, "except a man be born again he cannot enter into the kingdom of heaven"—Solemn words! what can they mean, but a thorough change of heart?—Have you reason to believe that you have felt this change? If not, you are still an enemy to God, you are yet in the gall of bitterness. Do not think that I deal hardly with you, or that I wish to discourage you; this is far from my intention, but I would wish to drive you from every false foundation and show you your true state, that you may be convinced of your need of the blood of atonement. If this is your situation you need not despond; the door of mercy is still open, and you may plead your cause, but remember you are to rely upon the merits of Christ for acceptance with God. "He is the end of the law for righteousness, and you may be complete in Him," but while God accepts you for the sake of his Son, he will infuse his grace in you; for whom he justifies them he also sanctifies. Do not doubt of the willingness of God to receive you, but go boldly, yet humbly, to the throne of grace and plead with him, entreat him to grant you his Holy Spirit, to enlighten your understanding, to blot out your transgressions, to give you a saving knowledge of Christ. You must entreat him not only to pardon your sins but also to give you a hatred to all sin, for we cannot love God, unless we hate sin, be humble and importunate in prayer for Faith in the Lord Jesus Christ, for without faith it is impossible to please God. Be particular in your acknowledgments of sin in prayer. I remember when I used to think that when I addressed the throne of Grace that I ought to forget my sins, and present a holy prayer; but this is self righteousness and must be resisted, we cannot gain the victory over our sins, unless we acknowledge them to God, and he will give us the victory through our Lord Jesus Christ.—I feel how incompetent I am to give instruction in this momentous concern, but you have a much better instructor in \* \* \* \* \*, but I thought

if you heard these truths from only a few, you might be tempted to treat them more lightly than if you heard them corroborated by many. I have cast my nite into the treasury, and may God in his mercy crown it with his blessing—I feel anxious for your spiritual welfare, and would again beg you to be much engaged in prayer. I cannot write as fully as I wish, yet I do not know how to leave off. May the God of all mercies show you your sinful state by nature and then lead you to the fountain that is open for all uncleanness "that when Christ who is our life shall appear, then you also may appear with him in glory." Your affectionate Sister.

For the Gambier Observer.

#### Annual Report of the Education and Missionary Committee to the Convention.

With sentiments of devout gratitude to Almighty God, the Education and Missionary Committee would present this their first report to the Convention of the Protestant Episcopal Church in Ohio. In no year since the organization of the Church in this Diocese, have so many pious young men been aided in their preparation for the ministry, or so many missionaries employed in building up the walls of our Zion, as during the past year. The Committee resolved at an early period of their operations, that no application for aid either from Candidates for the Ministry, or from Clergymen, possessed of the requisite qualifications, should be rejected. They relied on the Christian benevolence of the members of our communion to sustain them in this resolution, and they have not been disappointed. Much, very much we trust and believe, has been accomplished the past year, by means of the pecuniary aid rendered by your Committee, towards laying the foundations broad and deep of the future prosperity of our Church in Ohio. But the work has as yet only been commenced; it remains with the Church to say whether it shall be carried on to a happy completion.

The local objects contemplated by the Committee are twofold: viz. the education of pious young men for the ministry of the Episcopal Church, and the support of Missionaries, employed under the ecclesiastical authority, within the limits of this Diocese. For these objects, the funds placed at the disposal of the Committee have been contributed, and to these they have been sacredly applied. The number of scholarships subscribed the past year, together with those which had been previously obtained, amount to twenty-five. Of these three were contributed by the friends of our Church in Boston (Mass.) and two in Michigan. The remainder have been pledged by individuals in this Diocese. The scholarships are principally of seventy-five dollars each per annum, which is the sum usually granted to beneficiaries, and which experience has proved to be in most cases necessary to their support. The subscribers to these scholarships have, with few exceptions, paid, either wholly or in part, the amount of their subscription. The Treasurer has received from other sources for the same object \$137 35, making an aggregate of \$1204 97, contributed by the members of our Church the past year for the education of pious young men in this Diocese. The number of beneficiaries assisted the past year is twenty, in different stages of their preparation for the ministerial work. Four of these have been pursuing their academical studies, nine their collegiate, and seven their theological course. Of these one has left College and removed to another diocese; one has been advised to discontinue his studies for the ministry, from the want of the necessary qualifications; one was compelled to relinquish his studies from ill health, and has since died; and one has completed his theological course and is expected to receive Deacon's orders during the sitting of this Convention. The whole sum appropriated during the year to the support of these beneficiaries is \$1221 60. Believing that the moral power of the ministry especially in these times and in this country, depends under God, not only on the piety and zeal, but also in a good degree, on the literary and theological attainments of those who preach the everlasting Gospel, your Committee have adopted a standing regulation that no young man shall be aided from their funds, who is unwilling to pledge himself to pursue a full and regular, (i.e. a three years') course of study in the Theological Seminary of this Diocese, except for urgent reasons satisfactory to the Board, he be permitted to pursue a partial course. A similar arrangement has been adopted by the most efficient education societies in our country and with entire success. We believe it to be particularly important in this western country, where the disposition prevails much more extensively than in the Atlantic States, to pursue a partial and superficial course of study, and to expedite by every possible means a preparation for the arduous and responsible duties of the Christian ministry.

The number of Missionaries aided by the Committee the past year, is fourteen, and the sum appropriated towards their support amounts to \$1243, making the aggregate of appropriations for Education and Missions about \$2464 60. The missionaries under the patronage of the Board are all actively employed in different sections of this extensive Diocese, laboring for the salvation of souls with much acceptance and success.

While the Committee would bless God that so much has been accomplished the past year, through the liberality of their Christian brethren, they would earnestly press upon the friends of the Church the necessity of increased exertions in behalf of well of Education as of Missions, during the year to come. The applications for aid from pious young men are expected to be much more numerous than they have been during the past year, and the interests of our Seminary, of our Church, and above all, of religion, require that the call should be met with a ready and favorable response.

New and eligible fields of missionary labor are also constantly presenting themselves, and nothing is wanting but additional laborers to reap a rich and abundant harvest to the glory of God. We are encouraged to believe, from the results of the past year, that suitable laborers may be procured, provided they can obtain from your Committee such pecuniary assistance as will enable them to support themselves a few years, till their respective parishes shall have acquired sufficient strength to assume the burden of their entire maintenance.—Your Committee would therefore lay this matter upon the heart of every Episcopalian in this Diocese, praying that God would dispose one and all, as they may possess the ability, to come up to this work and labor of love.

By order of the Committee,

JOSEPH MUENSCHER, Secretary.  
September, 1836.

\* This is seriously felt by all those who live on small incomes received for daily labour. Those who have large incomes,—revenues which always more than meet their necessary expenses, feel nothing of the inconvenience produced by exorbitant prices.



## GREECE.

Extract from the journal of Mr. King at Athens.

May 10 1836. A new edition of one of Kora's books, entitled "Advice of three Bishops," sent to Pope Julius, 3d, in the year 1553, was published by Coromelas, printer at Athens. I have been informed that the Synod, on seeing Coromelas' prospectus for publishing this work, drew up a decree to have the edition seized and burnt. The book however, by some good hap got out before the decree. The object of this book is to expose many of the errors of the Roman Catholic church, and in so doing it hits so hard some of the Greek clergy, that they are ready to cry out, "In saying this thou reproachest us also."

21. Went to the Piræus with Damianos to see about the New Testaments which had arrived from the American Bible Society. In going and coming I conversed much with him, on the importance of his work, as an agent of that society, of his endeavoring, wherever he might go, to enlighten the people, call their attention to the Word of God, shewing himself a pattern of good works, and using his influence in doing good, urged forward in all that he did by love to Christ, and the souls of men, and remembering the coming judgment, and that the eyes of many in America would now be upon him, and much more, the all-seeing eye of Him, who dwells above us in the heavens.

14. To-day, two or three of my scholars, took some of the New Testaments, which I recently received and went into the market-place to sell them. They sold, however, only two copies. Two priests came, and some of the people and said that these books were to be avoided; that they were American; and that the Americans had taken away from the Word of God. One of the students told me that they talked to him in such a manner that he really was afraid they might fall upon him and injure him.

In the evening Constantine arrived from Syra, and informed me that he had brought Dr. Korck's things back to the Piræus as he could not remain in Syra. He brought me a letter from Mrs. K. and another from the Rev. Mr. Levees, stating that the night before some of his windows had been broken by the mob which is much enraged against him, and professor Bambas on account of the translation of the Old Testament. Constantine told me that Levees and his family could scarcely go out into the street without being insulted.

15. Spent most of the evening in religious conversation with two or three Greeks. Learned that many people here are much excited against the Americans; that two thousand copies of the inflammatory pamphlet printed at Paris, have just been printed here, and that the Greeks mean to print many and send all over the country.

Professor Bambas called. It seems that the earthquake in Syra was the cause of the mob's breaking the windows of Mr. Levees, and they intended to proceed to the house of Bambas and attack him, but were in some way prevented. He left the next day for Athens. From what I have heard it appears that a monk, who is opposed to Bambas and the schools, had said that Syra was in danger of being destroyed during those days, and when the earthquake was felt, the rabble took it to be a token against the Bible men, and went from the church to Mr. Levees to break his windows.

Heard to-day that all the schools in Syra are closed. The Sciots are all afraid. During Bambas' visit, I asked his opinion with regard to a High School, whether it would be best to have it at Scio or Samos—and he gave it as his decided opinion, that Samos is the best place, and that we might there expect more fruit from our labours than at Scio. He recommends the continuance of the Schools already established at Scio, but says the population is not such as to make it advisable to establish a High School there; and that the better sort of Sciots will not return there to live under the Turks.

Mr. A. told me that the piece on intemperance, which was read Monday, the 2d, and which has been printed in the Minerva, has already been the means of reclaiming perhaps a thousand persons from the use of ardent spirits. This, if true is very encouraging.

20. Two of the young men who have just finished their course at the teacher's seminary, and who are going out as teachers, applied to me for books and especially for New Testaments, for their scholars.

21. Yesterday some boys tore up a New Testament before Mr. Hill's house. To-day I saw several fragments of it scattered here and there in the street close by his house.

Mr. L. called and conversed much about the affair at Syra, and the designs of the missionaries; he said he was pretty much persuaded that it is better to give the common people the gospel in ancient Greek, than modern. He thinks the missionaries must have been faulty at Syra, and expressed himself very strongly against our attempting to touch the dogmas of the Greek church. I told him that according to the books of his own church, its dogmas are contained in the sacred Scriptures, and briefly in the creed called the Apostles, which we ourselves believe, and against those dogmas no one of us ever thought of making an attack; that the having of images, is not a dogma of the Greek church; that we are taught in their own catechisms, that he who cannot pray without an image before him is in error, that we have not any images, neither is it necessary to have them, his own church being the judge.

Mr. L. is an intelligent man, and friendly—but from what he said, I am satisfied, that there is a great deal of feeling excited at this time against the missionaries, even among some of the more enlightened and liberal Greeks.

Four days later Mr. King adds—

You will see that there is at present a high degree of excitement against the Americans, which name includes all missionaries and Bible agents. I feel however, very quiet, and go on with my work just as usual. Yesterday teachers applied for school-books and tracts, and I gave for schools in different parts of Greece, upwards of 1,300 copies of religious tracts, school-books, and New Testaments, for schools alone; and this in one day, and in the midst of the greatest excitement. I often say to those who come, You know that these books are now spoken against; and they reply, "Yes, but we wish them." Very well, I answer, I am ready to serve you.—Miss. Herald

## THE OBSERVER.

GAMBIE, WEDNESDAY, NOV. 16, 1836.

## TO THE PATRONS OF THE OBSERVER.

With the present number a new volume of the Observer commences. It has passed from the hands of the Western Episcopal Press into those of a few individuals, who in their associated capacity, have assumed all responsibility in regard to it. By this arrangement it is hoped that the paper will in future contain a greater variety both of original and selected matter, and that it will be published with uniform punctuality.

From its commencement, the publication of the Observer has been attended with a pecuniary sacrifice. The present proprietors must expect the same result in future unless the friends of the paper and of the Episcopal Church in the West, for the promotion of whose interests it is specially designed, kindly interpose their influence in its behalf. Will they act this friendly part? Will they do what they may to increase our subscription list?

The Observer has heretofore contained as large an amount of matter as is contained in any similar publication in our church, and has been furnished to subscribers at a less price than is charged for most others. Under the present arrangement the form will remain the same; the quantity of matter will not be reduced; the price will not be enhanced; while the quality of the material which the publication will be issued, it is intended, shall be improved. A change, however, has been thought expedient in the terms of the paper, which though nominal in regard to the subscribers, is matter of considerable importance to the publishers. The price of the Observer will be \$2 50 per annum, and this sum will be expected in all cases where payment is not made in advance. To those who pay in advance 50 cents will be deducted.

This arrangement it is hoped will be satisfactory to our subscribers, while at the same time it is expected to secure greater punctuality in the payment of the subscriptions.

## EPISCOPAL VISITATION.

The Bishop of the Diocese has recently returned from visiting the Churches in Columbus, Chillicothe, Portsmouth and Cincinnati.

On Sunday, October 30th, he consecrated to the service of Almighty God, the new and elegant edifice, recently erected in Cincinnati by the Parish of St. Paul's. A description of this structure has already appeared on our pages. Very few Churches in the United States can compare with it for purity of taste, consistency of style, conformity with ancient models of Grecian architecture and convenience for all purposes of a place of worship and religious instruction.

The Consecration Sermon was preached by the Rt. Rev. B. B. Smith, D. D. of the Diocese of Kentucky.

The Rev. John Hall, Missionary under the General Missionary Society to Painsville, Unionville and Rome, has been called to the Rectorship of St. Peter's Church, Ashtabula, and will resign his Missionary appointment for the same, as soon as some one shall be ready to take his place. The Church at Painsville having been consecrated and the Rev. Mr. Eaton having taken the Rectorship thereof, the Missionary Station will be changed so as to omit that place and include St. Peter's, Rome, St. Matthew's, Ashtabula and some intermediate position.—Unionville will still be supplied by Mr. Hall.

CONVENTION OF THE EASTERN DIOCESE.—We have received the Journal of the Convention of our Church in the Eastern Diocese, holden in Boston (Massachusetts) September 29th, 1836. It contains, however, little of general interest, except the annual address, which has already appeared in the Observer.

## DIOCESE OF CONNECTICUT.

The Journal of the Convention of the Episcopal Church in the Diocese of Connecticut, holden in Christ Church, Hartford, Oct. 11th, 12th and 13th, has been received. It appears from the Bishop's Annual Address, that during the past year five have been ordained Deacons and seven have been advanced to the Priesthood; four new Churches have been consecrated; 331 persons have been admitted to Confirmation. The number of candidates for the ministry in the Diocese is twenty four.

For the five years preceeding 1832, the number of persons confirmed annually in that Diocese was about 300. In 1832 the number was suddenly increased to 1210. In 1833 and 1834, the average yearly number was 463. In 1835 only 231 were confirmed, while during the past year it has been 331.

"I am persuaded, (says the Bishop) that the general prosperity of the Diocese has been advancing much more steadily than these numbers would seem to indicate. The number of Clergy in the Diocese, the means provided for their support, and the sums raised for Missionary and other charitable purposes, have been very steadily progressive. I am afraid, however, that the number of baptisms, and of new communicants, for the two last years have not kept pace with the general increase of the congregations. This relative decline, as well as the decrease of the number of persons confirmed, for the same period, may probably be ascribed, in some degree, to the reaction in the religious sensibilities of the community, after the excitement of the three preceding years. It is not unreasonable to suppose that, in some instances, Clergymen may have become discouraged by the apathy which has prevailed around them, and may have relaxed their zeal in the prosecution of those measures for the spiritual improvement of their parishes, which have seemed so unavailing. I know not that this is the case, in any particular instance. But however the fact may be, there can be no doubt but the tone of religious sentiment may be considerably raised among us, without any danger of extravagance. And I would affectionately recommend to my brethren of the Clergy, a zealous and persevering use of all those means of religious edification, which have heretofore been so signally blessed to the spiritual improvement of the Church. The catechetical and other Sunday School nurture of Children; the instruction of the more advanced youth, through the medium of Bible Classes, or the discipline preparatory to confirmation; the faithful performance of pastoral visits, with such private exhortations as may be needed; occasional Lectures in detached neighborhoods of a Parish, if circumstances require them; the setting of a wholesome example for the people to follow; the faithful preaching of the distinguishing truths of the Gospel, and the inculcation of obedience to the positive institutions of the Saviour;—these are means of spiritual edification which may be rightfully employed by every Clergyman, and in the faithful use of which he may rea-

sonably look sooner or later, for the divine blessing of his labours.

The number of Congregations in the Diocese is 90; the number of ministers is 75. Reports were made to the Convention from 56 parishes in which during the ecclesiastical year there have been Baptisms,—Infants,—502—Adults, 77—Total 579. Communicants, added, 322. Died or removed, 193. Present number, 4372. Marriages, 215. Funerals, 493. Sunday Schools, Teachers, 482—Scholars, 3303. In Bible Classes, 477. Missionary and Charitable Contribution, \$8732.46.

Thirty eight young men have been added in their preparation for the ministry by the Church Scholarship Society since its establishment in 1827, of whom eleven have received orders. There are at present nine beneficiaries, in the receipt of regular stipends from its treasury.

## THE ENGLISH REFORMATION.

The pious Daniel Wilson now Bishop of Calcutta, in his "Travels on the continent" relates the following testimony to the wise and moderate course of our English Reformers, in avoiding the extreme to which the continental reformers in their zeal and the fancied necessity of the case were hurried.

I am now at Geneva for the purpose of inquiring after the translation of Scott's Bible. Before I finish to night I must tell you what peculiarly agreeable companions I had on the road; a professor of divinity at Lausanne, a great friend of the Bible Society and his family. We soon became acquainted, and had a great deal of interesting conversation. I tried to do some good to a pious, but apparently timid man. It was an occasion which I endeavored to use to the very best of my judgment, especially in the way of removing prejudice, and stimulating to zeal. I could not but observe the marked respect, which he paid to our English Episcopal Church. Indeed I have often noticed that the most enlightened and best informed ministers of the foreign reformed Churches, have no dislike to the episcopal model; but on the contrary, prefer it to their own, as more scriptural in itself, and as clearly supported by antiquity from the very age of the apostles. One most pious minister told me, that he believed if Calvin and Beza had adopted the wise and moderate course of our English Reformers on these points, the whole of France would have been Protestant. In fact I think it is now admitted generally by the most competent judges that the violent rejection of the ancient ecclesiastical government by Bishops, and an eager interference in secular disputes, and affairs appertaining to the state, were amongst the chief external hindrances to the progress of the Reformation."

The recent appointment by the Foreign Committee of our Domestic and Foreign Missionary Society, of three missionaries (Rev. Messrs. Savage, Minor and Payne) to Africa will naturally tend to direct the attention of the members of our Church more particularly to that neglected portion of the world. The last number of the Literary and Theological Review contains an interesting article from the pen of Mr. Cyrus Hamlin on "the ancient limits of the negro race," who inhabit so large a portion of that continent, from which we have made the following short extracts.

The question has often been asked; To what nation did the Christian Bishops of Carthage, Hippo, and of Alexandria in Egypt, belong? Some have considered them of Negro origin, others of European. There is no evidence that the Negro race ever inhabited the north of Africa, except as the slave trade carried them thither, and then they were usually transported to other markets. After the fall of Carthage, Africa received numerous accessions of Greeks and Romans, in the principal commercial cities, and this, probably, led to the early introduction of Christianity. The natural inference therefore is, that the learned men were Greeks or Romans. They might have been of Phœnician or Libyan descent, but we have no means of determining that this was the fact.

Africa has three aboriginal races, occupying three general divisions of her territory. The Berber race, with some variation, on the north, and in eastern Ethiopia,—the Negro, occupying the central countries and the west, from the Senegal to Cape Negro,—and the Caffre in the east and south.

If any one should infer from the melancholy history of the Negro race, as he traces it back into the remotest antiquity, that it cannot be elevated, that its proper element is subjection, it would be difficult to determine whether he were more destitute of philosophy or humanity. The inference would be alike at war with both. Other circumstances besides native and necessary incapacity, are sufficient to explain all the facts which have been alleged against the Negro. The earliest states which were renowned for civilization and political power, were peculiarly favoured by commercial advantages. In the Carthaginian empire, in Egypt and Meroe, commerce was the parent and nurse of civilization and the arts. Their geographical locations and relation to surrounding countries, to Europe, Phœnicia, Arabia, and India, allured them to commercial pursuits, and laid the foundation of all their greatness. Aside from these influences, no nations of antiquity ever emerged from the depths of barbarism. But no such influences have ever reached the Negro race. An almost impassable desert prevented free intercourse with the north; the west was bounded by an ocean to them interminable, and unexplored; the south ended in desolate and dreary wastes still unexplored, while the central countries, on the eastern border, were visited only for purposes of oppression and avarice by the caravans trading to Carthage, Egypt, and Meroe. Thus hemmed in from every influence but that of outrage and cruelty, we cease to wonder at the Negro's history.—All the nations of the civilized world might be agitated by revolutions and convulsions, might rise or fall, and it was nothing to them. The trade in his flesh and blood went on, and all those waves of influence which change the characters and destinies of nations, were swallowed up, or arrested by the burning sands, or silent shores on his borders. Christianity was prevented from reaching him by physical obstacles, by wars, and the final incursion of northern barbarians. Mahomedanism, however, succeeded in establishing itself in western and central Africa; but the effects it produced were slight. It accorded well with the superstition so characteristic of the African nations, and hardly disturbed the simple fetichism of the native tribes.

The discovery of America awakened a new life in the spirit of commerce, and she spread her wings over the world. But she came not to western Africa with the branch of peace or the horn of plenty. With raven wing, she bore in her talons the clanking chain and bloody javelin. Commerce, instead of being the parent of civilization to western Africa, was the mother of deeper wrongs and woes, than human nature had ever brought forth.

But the experiments now making there, are of a different nature, and are producing far different results. Were

it necessary to defend the Negro character, it could be done triumphantly, from the developments of modern colonization; far more convincingly, at least, than by the lame appeals which are often made to misinterpreted facts of history. A sufficient apology for the past can be found in the circumstances and influences of past times. But neither apology nor defence, is necessary. "Am I not a man and a brother," was an appeal used with irresistible power by Wilberforce and his associates; and though it has recently fallen into the rude hands of unquiet spirits, it still contains a sentiment which appeals to the brotherhood of human nature, with a voice to which justice and humanity cannot long be deaf.

## OBITUARY.

Died, at Milford, Conn. on the 13th of September, Rev. CHAS. SMITH, Rector of St. Peters Church, Oxford, aged 47 years.

In Cheshire, Conn. on the 14th inst. Rev. REUBEN IVES, aged 75 years. He was one of the oldest of the Episcopal clergy of the diocese of Connecticut.

The Rev. PALMER BROWN, of the diocese of Rhode Island, died on Monday, September 19, in the 49th year of his age.—Missionary.

## A CARD.

The Librarian of Kenyon College acknowledges with much pleasure the receipt of a valuable copy of Dobson's Encyclopedia in 18 vols 4 to presented by Dr. John Ridgley of Mt. Vernon late of Annapolis Maryland.

A. BLAKE, Librarian.

## RELIGIOUS INTELLIGENCE.

ORDINATION AND CONFIRMATION.—At a special Ordination, held in the Monumental Church in this city, on Friday, the 21st of October, the Rev. J. Cofer, minister of Tillotson Parish, Buckingham county, Virginia, was admitted to the priesthood.

The Right Reverend Bishop Meade in his recent visitation to the county of Albemarle, admitted the Rev. Edmund Christian, deacon, to the order of Priests; he also confirmed forty persons.—S. Churchman.

CLERICAL CHANGES.—We learn that the Rev. John Owen has accepted the unanimous call of the Vestry to the rectorship of Trinity Church, Washington, D. C., vacant by the resignation of the Rev. E. Y. Higbee.

The Rev. John H. Hoff has accepted a call to the rectorship of St. Mark's Church, Lewistown, in this diocese and has also been appointed missionary to Huntingdon and Thompsonstown, by the Society for the Advancement of Christianity in Pennsylvania.—Epis. Rec.

CHANGES.—The Rev. William Norwood, of Warren, North Carolina, has accepted an invitation to become the assistant minister of the Monumental Church in this city.

The Rev. James Doughan, has resumed the charge of the Episcopal church of St. James' Parish, Northam, Gloucester county, Virginia, and will extend his labors to the county of Fluvanna, and to Cartersville, in Cumberland county, Virginia.—S. Churchman.

SOCIETY FOR EDUCATING PIOUS YOUNG MEN FOR THE MINISTRY OF THE PROTESTANT EPISCOPAL CHURCH.—The nineteenth annual meeting of this Society took place on the 23d Oct. in Alexandria, D. C. While the reports of its officers show the affairs of the Society to be in an encouraging state, they also remind the friends of the Church that this valuable institution still needs and merits their continued and increased favor. According to the report of the treasurer the receipts during the past year have been \$4,947 63, and the balance on hand at the end of the fiscal year \$76 75.

The following is from the report of the Managers: The Managers of the "Society for Educating Pious Young men for the Ministry of the Protestant Episcopal Church," in making their Nineteenth Annual Report would beg leave to state, that at no period has the importance of the Institution appeared more evident than at the present. The Church is now assuming an attitude which justifies us in believing she will keep pace with any of the great denominations of the Christian world. Hence, in each of the older dioceses, the calls for ministerial services are multiplying upon us, whilst in the young and vigorous churches of the west, hundreds of laborers are demanded where one can be supplied. But it is not only in the aid which this Society is affording towards filling up the ranks of the Church, that its importance is seen—it is also seen in the character of the men it is furnishing for the work. The increasing facilities of education enjoyed by all classes of our population, and the multiplication of our colleges and higher seminaries of learning, evidently require that those who minister at the altar should receive every advantage which human learning can afford in their preparation for the sacred office. These advantages cannot be secured except at the expense far beyond the ability of many individuals on whom God has bestowed a sound mind, and grace to consecrate its powers to his glory and the good of mankind. To aid in meeting these calls for numbers and intelligence in our ministry, this Society was formed, and is still supported. So far, both these objects have been attained in a measure far beyond the expectations of the most sanguine of its founders; nearly one hundred of its men have been received as Beneficiaries of the Society and a large number of others materially aided by its funds, and we are happy to have it in our power to state, that with very few exceptions, all the young men assisted are valuable ministers of the gospel, many of them holding important and influential stations in the Church.

At this particular period, the Managers are pleased to state, that by far the larger number of their Beneficiaries are college students, in good standing in the institutions with which they are connected, and purposing to remain until they shall have graduated. Those who have been received during the past year, and are now connected with the Theological Seminary, are graduates who have left their colleges with the confidence and approbation of their instructors, and are fully prepared to improve by the advantages now held out, in a higher degree than formerly, by that Institution. During the past year one new Professorship has been filled in the Seminary, and such arrangements made in the duties of the other Professors as to afford assurances of increased attention to some branches of study, heretofore pursued, and instruction on subjects heretofore unavoidably neglected. In Pulpit eloquence, Church History, Ecclesiastical Polity, and Pastoral Theology, the arrangements now made, will secure a degree of regular instruction, and prepare the way for the fourth Professorship which it is hoped the liberal plans devised by the Alumni of the Institution, and in which this Society has offered its aid, will speedily secure.—Id.

## SUMMARY.

Latest From Florida.—The steamer James Boatwright, Captain Martin, arrived yesterday morning from Black Creek, via Jacksonville and St. Marys.

By this arrival we learn that Captain Smith with his company of Black Creek Volunteers, fell in on Monday

with a party of eleven Indians, near Sampson River Pond—they were engaged in cooking; our troops fired on them, charged and drove them into a hammock. They think they saw three or four fall, but could not find their bodies.

Col. Cuthbert, who, with 150 mounted men, went down to escort the baggage train of Major Pearce from Black Creek to Fort Drane, came up with four Indians at Santa-fee, and succeeded in killing the whole party.—Savannah Georgian.

A correspondent at Washington writes us, that a letter was received there on Monday last, stating that Gen. Call had fallen back on Fort Drane, and that from 4 to 600 horses had perished in the retreat. The mounted Tennessee volunteers had to be despatched from Fort Drane to the St. Johns, 70 miles distant, to prevent them from starving.

It also affirmed that the gallant Col. Lane, of whom history has said so much of late, in his intense ardour to win the laurels from his superiors, made a like injudicious move. These steps may give the Colonel a retrograde movement, and a Recall of Governor Call.—N. Y. Mercury.

From Florida.—The brig Cornelia, Capt. J. B. Rut-ton, arrived on Sunday Morning, fifteen days from Key West. We are indebted to Capt. R. for the following account of the movement of the Seminole among the Florida Keys.—On the 9th instant a body of about 30 in number landed on the west end of Key Largo, distant from Lodi-an Key about 15 miles, where a small turtle was lying; they fired upon the vessel. The minister and crew become alarmed and fled to the boat. The Indians then made their appearance on the beach and fired upon them, wounding two. As soon as they found the vessel abandoned, they went on board and set fire to her. There had been a number of depredations committed by them within a few days previous to this. The sleep of war, Vandalia, and cutter Washington, are now lying in Key West. An expedition of four boats and the schooner Washington with about 70 marines under the command of Lieut. Powell, were to leave Key West on the 11th to proceed up the coast as far as New River.—N. Y. Mercury.

Melancholy Suicide.—Hon. W. C. Jarvis, late Speaker of the House of Representatives, for Massachusetts, committed suicide at Claremont N. H. on the 3d inst. while in a state of mental derangement. Mr. J. has left an amiable wife. Letters addressed to his wife, full of kindness and affection, were found upon his person. Mr. J. had been deranged out of his property.—American Citizen.

Remarkable Snow Storm.—A letter from a friend in Skeenelates written on Thursdaylast (6th) gives an account of one of the most extraordinary snow storms that ever occurred in any autumn in this state. On Wednesday morning it commenced snowing, and it continued to fall profusely during the whole of that day, and the next. It was computed that the fall of snow, but for the rapid melting, would have equalled three feet. As it was, the snow lay sixteen inches deep at the time the letter was written. Great destruction took place among the fruit and forest trees, which were broken by the burden of snow resting upon them. Such a storm, at such a period of the year, is altogether without a precedent in this climate, and adds a prominent item to the eccentricities of this remarkable season.—Com. Adv.

A treaty has been concluded with the Loway, Sic, and Fox tribes of Indians, by which they have ceded and relinquished to the United States, all their claims to the strip of land lying west of the State of Missouri, and north of the Missouri River.

Vermont Banks.—There are in the State of Vermont 18 banks, with an aggregate capital paid in of \$1,104,624; a circulation of \$2,131,390; ni specie and bills of other banks \$1,027, 821; notes discounted \$2,618,649; and undivided profits \$107,406; specie in vaults \$73,792.—N. Y. Mercury.

Union College.—The Catalogue of this Institution just published, exhibits an aggregate of 306 students, viz. seniors 105, juniors 99, sophomores 72, freshmen 30.—N. Y. Mercury.

A million and a half has been subscribed in Charleston to the stock of the Cincinnati and Charleston Rail Road. In other parts of the State it is expected that the amount will be increased to \$2,500,000, which is more than half enough to secure the charter.—N. Y. Mercury.

Kenilworth.—It is a singular fact, that the romantic and far-famed village of Kenilworth is the birth-place of the prelates of the Establishment, viz: the Bishop of Litchfield and the Bishop of Exeter (Dr. Butler), and the Bishops of Winchester and Chester (Drs. Sumner.)

## FOREIGN.

New Orleans, Oct. 15.—By the arrival of the schooner Emperor (Capt. Arnautz) yesterday, from Matamoros, we learn that the Mexicans have still some idea of prosecuting the war against Texas. Troops are daily expected from the city of Mexico, and other parts of the interior.—Louis Ad.

By an arrival at this port, says the New York Observer, English papers have been received to the 26th of September.

The news from Spain is not so late as that received here directly from that country. A London paper says, "That the Peninsula is abandoned to its fate by the French Government seems proved beyond contradiction by the articles daily published in the Journal des Debats, Le Journal de Paris, and other ministerial papers."

The Paris Ministre contains a series of 16 Royal Ordinances, the first two of which complete the cabinet, by the appointment of General Bernard (who resided for many years in the United States) to the Ministry of War, and Martin (du Nord) to the Ministry of Public Works, Agriculture and Commerce.

A revolution was reported to have taken place at Naples, but the report was doubted.

The Cholera at Ancona was abating. During several days the number of deaths was 75 to 80 per day.

NEW GRENADA.—Canal across the isthmus of Panama. The annexed is an extract of a letter from B. J. A. dated July 8: "Colonel Biddle, from the United States, brother of the President of the United States Bank, has been here some time making proposals for effecting the long-talked of communication between the two oceans through the isthmus of Panama. His proposals, on coming before Congress, were found to involve such a vast concession of territory, that the jealousy of the good people here began to be a little alarmed, and a strong opposition to the measure in Congress was the consequence. A native company came forward to make proposals for the same object.—The Congress broke up without granting the privilege to either, but passed a decree investing the Executive with powers to give the privilege upon certain specified conditions. The two parties have since coalesced and taken the grant between them. The leading conditions are, that they undertake to effect the communication; that the work is to be begun in three years, and completed in six; that the privilege is to last 45 years, after which the work becomes national property; that in the mean time they pay the Government two per cent on the net profits. For this they get a grant of land of 62,000 fanegadas, and the option of purchasing 300,000 fanegadas more from the Government at a fixed price. The parties are bound to fulfil their contract under a penalty of 25,000 dollars, and they are prohibited from assigning the privilege to any foreign government. The transit duty is to be the same for the merchandise and subjects of all nations.

## SUBSCRIPTIONS RECEIVED.

Jefferson.—H. Hawley, \$2 00.  
Zanesville.—James Crosby, \$2 00, John Johnson, \$2 00.  
Mt. Vernon.—Doct. J. W. Russel, \$2 00, Thomas Davis, \$2 00, Doct. Ridgely, \$2 00.  
Hartford.—J. W. Seymour, \$2 00.  
Cleveland.—Simon Force, \$2 00, Timothy Ingraham, \$2 00, B. Harrington, \$2 00, P. Dow, \$2 00, J. B. Bartlett, \$2 00, A. Clarke, \$2 00.  
Richfield.—Hiram Bronson, \$2 00.  
Medina.—G. V. Willard, \$2 00.  
Venice.—R. H. Haywood, \$2 00.  
Steuensville.—A. H. Andrews, \$2 00.  
Brimfield.—Edward Parsons, \$2 00.  
Canton.—George Dewalt, \$2 00.  
Toledo.—John Berdan, \$2 00, Heman Walbridge, \$2 00.  
Coles.—Dewey & Kilgore, \$2 00.  
Chillicothe.—P. B. Doddridge, \$2 00.  
Lockport (N. Y.).—A. Roalston Esq., \$2 00.  
Quincy, (Ill.).—Erastus A. Strong, \$2 50.  
Fincastle, (Va.).—James S. Woodville, \$2 00.  
Centerfield, (N. Y.).—Charles Crane, \$3 00.  
Mobile, (Ala.).—Ebenes. D. Washburn, \$2 00.  
Newport, (R. I.).—Washington Van Zandt, \$2 50.  
Wheeling, (Va.).—Mrs. A. Lyon, \$2 00.



POETRY.

I KNOW THOU HAST GONE

BY T. K. HEAVY.

I know thou hast gone to the house of thy rest,  
Then why should my soul be so sad!  
I know thou hast gone where the weary are blest,  
And the mourner looks up and is glad!  
Where love has put off, in the land of its birth,  
All the stain it has gathered in this;  
And hope, the sweet singer that gladdened the earth,  
Lies asleep on the bosom of bliss!

I know thou hast gone where thy forehead in starred  
With the beauty that dwelt in thy soul,  
Where the light of thy loveliness cannot be marred  
Nor thy heart be flung back from its goal.  
I know thou hast drunk of the Lethe that flows  
Through a land where they do not forget;  
That sheds over memory only repose,  
And takes from it only regret.

In thy far away dwelling, wherever it be,  
I believe thou hast visions of mine.  
And the love that made all things a music to me,  
I have not yet learned to resign.  
In the hush of the night on the waste of the sea,  
Or alone with the breeze on the hill,  
I have ever a presence that whispers of thee,  
And my spirit lies down and is still.

My eye must be dark that so long has been dim,  
Ere again it may gaze upon thine.  
But my heart has revelations of thee and thy home,  
In many a token and sign.  
I never look up with a vow to the sky,  
But a light like thy beauty is there—  
And I hear a low murmur like thine in reply,  
When I pour out my spirit in prayer.

And though like a mourner that sits by a tomb,  
I am wrapt in a mantle of care,  
Yet the grief of my bosom, O, call it not gloom,  
It is not the black grief of despair,  
By sorrow revealed as the stars are by night,  
Far off a bright vision appears,  
And hope like a rainbow, a being of light,  
Is born like the rainbow in tears.

JUVENILE.

From the Episcopal Recorder.  
DANGERS OF CHILDHOOD AND YOUTH.  
BY SIR MATTHEW RALE.

You are now very young, and, by the blessing of God, you may live to be men and women, but there are certain dangers, incident to all ages, of which you must be careful.

Childhood, if it be accustomed to discipline and good order, to piety and sobriety, has a great influence in the right fitting and disposing of children to a further life of religion and virtue.

But if children be left to themselves, and their own will and government, they become rude and froward, peevish, untractable, and idle; given to lying and quarrelling, and evil speaking. Therefore, it is a great mercy of God that affords them a good education, under persons that are sober, religious, prudent, and watchful, without which they will grow wild, self-willed, and stubborn. And these ill dispositions will grow up with them and become more rooted and incorrigible, every year will harden them more in ill customs and habits.

The next age is youth, which usually begins at the age of ten or twelve years, and continues until eighteen or twenty. The dangers of this age are many: as, for instance, pride of apparel and of mind, self conceit, excessive love of pleasures and recreations, fleshly lust, despising good counsel of your sober friends and of those that are wise and ancient, impatient of being governed, aptness to fall into drinking and excess, quarrelling, forgetfulness of God and religion. Now, when you are grown up towards sixteen, seventeen, eighteen, or twenty years, according to the ripeness of your capacity, you must remember that there are two ways set before you. On the one hand, a way of virtue, of sobriety, of temperance, modesty, industry, piety, and religion; and if you take that way, your lives will be full of honour and reputation, of plenty and comfort; your lives and your very deaths will be happy; for in your lives you will have the blessing of God and his favour, and the light of his countenance; and his direction, and the testimony of a good conscience, to go along with you while you live, and your very death will be but a passage to immortality and glory.

On the other hand, about that age there is open before you a way of vanity and excess, of intemperance and luxury, of idleness and profuseness, of atheism and profaneness, of lust and wantonness, of debauchery and drunkenness; and, if you take this road, then your lives will be accompanied with shame and dishonour, with poverty, and want, and miseries, and what is worst of all, the displeasure of Almighty God, and the chidings of a guilty conscience; and they that in their youth take up this latter way, though it may please God to reclaim and recover them, yet it is a thousand to one they never return. The good or ill seasoning of this part of your life is that which will have a great influence on all the future course of it; and the greatest danger of the ruin of young persons is in this turning part of their lives, namely, between sixteen and one-and-twenty years of age: though some, perchance, take their way, and voyage well to that age, and miscarry after, yet there are a hundred to one that miscarry before.

If it please God that you steer your course well till one-and-twenty years of age, you have a great probability to hold on well, because you will be accustomed thereby to a virtuous course of life, which will make it more easy and delightful, and, besides, discretion and experience will grow up along with you, and discover to you the danger and inconvenience of ill courses in others, and the beauty and usefulness of religion, virtue, and piety; and, which is more than all the rest, the grace and influence of Almighty God when entertained and followed, will become more powerful and effectual every day to keep and strengthen you in the ways of virtue and piety. Have, therefore, great regard to this turning and critical point of your life, namely sixteen, eighteen or twenty years of age; for much of the good and evil success of your voyage through the world, depends upon the good or evil choice of your way at that time.

From the Missionary Magazine.

THE DYING HOTTENTOT BOY.

The late intelligence from Palcatstorp is calculated to excite the liveliest gratitude to God for the bestowment of his grace. Mr. Anderson mentions several circumstances in connection with his Hottentot church and congregation which evince their deep and genuine piety.—The following incident, communicated by one

of Mr. Anderson's daughters, will be regarded with peculiar feelings by the friends of missions. "A little boy, about ten years of age, named Frederick Roode, being very ill with an inflammatory affection, and under the impression that he should not recover, wished to see my father. Accompanied by Captain F—, who was with us at the time, my father went immediately to see him; when they had entered the room in which he was lying, and my father had taken his seat by the bedside, the little boy raised himself up, and laid his head upon my father's knee, appearing much pleased to see him.—Frederick said my father, why did you send for me? Because, Sir, I am going to leave you, said the little boy. My father then asked him, Where do you think you are going? To heaven, Sir, was the reply.—Who will receive you there? God!—who was once on earth? Jesus Christ.—Now, who will take you to heaven?—Jesus Christ.—Do you believe you are a sinner? Oh yes, Sir.—And will God forgive your sins? Yes! Jesus died for sinners.—Shall I pray with you? If you please, Sir.—But will you be able to understand me? With a smile he said, Yes, Sir.—Upon being asked whether he understood what had been said in prayer, he replied, Yes, I have.

"This was about five o'clock on Sabbath afternoon, November 15, 1835. In the evening, I am informed; he said to the people around him, 'I shall not be with you to-morrow: I am going to heaven.' He then expressed a wish to see his school-fellows, and when they came, he said to them, 'See where I am now: I cannot play any more with you; I am going to leave you: you must be obedient to your parents; never disobey them; remember the commandments, honour thy father and mother; I hope you will not take any thing that is not your own, I know it is a very easy thing to steal, but oh! what a great sin it is before God.' He then said to the children, in the language of Isaiah, 'Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon,' adding, 'Behold, now is the accepted time, now is the day of salvation.' 'Do not,' he continued, 'wait until you come on a death-bed; it might be too late.—Seek the Lord while you are in health.' He then shook hands with each of his school-fellows. In a short time after they had separated, he called his little sisters, with whom he conversed in the same affecting and serious manner, and then took leave of them. About midnight he asked his father, in whose arms he reclined, to place him on the bed, and soon after said to his mother, 'I must leave you. God calls me away. Give me the last kiss.' With a heart overflowing with mingled grief, and gratitude, and affection, she pressed, for the last time, his now pale cold lips: his father and all present received his final farewell. The great pain he had ceased—he sunk into a state of comparative ease, but was soon after heard to exclaim, 'Lord Jesus do receive me, I am a great sinner, but pardon my sins.'

"These were his latest words—he died without a struggle. The patience and composure, with which he bore the painful affliction allotted to him, at once surprised and edified those who witnessed it, and afforded to them a lesson which it is to be hoped, will not be lost."

TEMPERANCE.

From the Episcopal Recorder.  
TEMPERATE DRINKING.

"Tis but a drop," the father said,  
And gave it to his son;  
But little did he think a work  
Of death was then begun;  
The "drop" that lurked, when the babe  
Scarcely lisped his father's name,  
Planted a fatal appetite  
Deep in his infant frame.

"Tis but a drop," the comrades cried,  
In truant school-boy tone;  
"It did not hurt us in our robes,"  
"It will not ruin us we're grown."  
And so they drank the mixture up,  
That reeling youthful band;  
For each had learned to love the taste,  
From his own father's hand.

"Tis but a drop," the husband said,  
While his poor wife stood by,  
In famine, grief, and loneliness,  
And raised the "drampling" cry.  
"Tis but a drop,"—"I'll drink it still—  
"Twill never injure me."  
I always drank—so, madam, hush!  
We never can agree."

She wept in vain—in vain she pleaded  
The hunger of her child,  
And her own tattered dress—the wretch  
Her mournful words reviled.  
He took the cup with fiend-like air,  
And deep and long he drank;  
Then dashed it down, and on the earth,  
Insensible he sank.

"Tis but a drop"—"I need it now,"  
The staggering drunkard said;  
"It was my food in infancy—  
My meat and drink, and bread,  
A drop—a drop—oh, let me have,  
"Twill so refresh my soul!"  
He took it—trembled—drank—and died,  
Grasping the fatal bowl.

From the Christian Witness.

"LET ME ALONE." MARK 1: 31.

"Let me alone," said an undutiful son, in reply to the exhortation of his father: "let me alone, I will do as I please, and your talk is of no use." In a few days, this gamester and debauchee finished his race in the grave.

"Let me alone, I am my own guardian," said one in reply to his beseeching wife, who was kneeling at his feet, imploring him, in plaintive strains, not to go again to the tavern and the card table. "Let me alone," he said, and leaving her in tears, he went to the place of rendezvous, and in a few hours his work was finished—he was in eternity, a self-murderer, and his wife and little ones were beggars.

"Let me alone," said a poor creature, as he came reeling to the grog shop to complete his debauch. "Let me alone; I know what I am about; I drink no more than I need; I can govern myself, I despise a drunkard." He went on by his own way, and the next morning he was found a stiffened corpse upon the frozen ground.

"Let me alone," said a man who was taking his morning dram, to his wife, who mildly expostulated with him, and tenderly hinted her

fears that he was becoming too fond of morning drinks. "Let me alone; I drink no more than I need; I can drink or let it alone." A few months after, the same man staggered home from a militia muster, and for abuse to his family, received in prison the just reward of his deeds.

"Let me alone," said a manufacturer of ardent spirit, as a friend presented to him the tract called, "An Alarm to Distillers and their Allies." "Let me alone; I am in a free country, my business is honest; I must support my family." In a few months, his son was turned out of the Church for intemperance; his eldest daughter married a miserable drunkard, his own distiller; and he himself became endorser for one of his best customers, who run away; and in one year, ruin, beggary, and shame came upon the whole family.

"Let me alone," said the tavern keeper. "I do not sell to drunkards; if I do not sell, some one else will; I only sell to support my family." A year or two made it manifest, that his bar had at least one good customer, and he ended his days a drunkard and in prison.

From the Christian Witness.

A LAWYER'S OPINION.

At the late Temperance Convention in Connecticut, as we learn from the Religious Intelligencer Mr. Sherman said:—

To what class of offences does the occupation of the keeper of a dram-shop belong? Is it a lawful occupation, or is it criminal? If criminal, how is its guilt to be estimated? This question admits of a demonstrative answer.—Go to yonder burying ground, stand over that grave, and inquire how its tenant came by his death. He died of *delirium tremens*. This was one natural effect of the course of intoxication which had been induced and sustained by the keeper of a dram shop. He had seen his victim through all the stages of his disease. He knew the consequence, in similar instances, was death. He administered the poison, day after day, with a perfect knowledge of its nature and effects, and with cool deliberation. He had no enmity to the individual. His motive was, to get his money. The individual voluntarily submitted to this course of treatment, and even urged its continuance. That this is a case of homicide is unquestionable; and is assumed, in the statement of facts. But is it lawful, or is it excusable, or is it murder?

The definition of murder, in its most concise and simple form, is "the unlawful killing of a human being by a person of a sound mind, with malice aforethought."

First, killing may be lawful: as when it is done by an officer in obedience to a sentence of the law, pronounced by a court of justice. Or, secondly, it may be excusable: as when it is done in necessary self defence, or by mere accident, in the performance of a lawful act. It cannot be pretended, in this case, that the act of killing can be justified or excused on either of these grounds. Nor is it mitigated to the crime of manslaughter, by sudden excitement or surprise. Can it, on any other ground, be said to be done without "malice aforethought?" Hatred, or ill will, is not necessary to the definition of malice, in its legal sense. The highway robber kills his victim and takes his purse. He had no ill-will or hatred towards him.—Perhaps he was a stranger whom he never knew. He killed him to get his money. The keeper of the dram-shop had the same motive, and no other. The robber would rather take his victim's money without inflicting any personal injury. Hence he threatens him, and endeavors to obtain a voluntary surrender of it, without violence. But notwithstanding this, the law ascribes to him "malice aforethought." What he did, he deliberately intended to do: He knocked him down and robbed him. The wound proved mortal. He had rather it should not, but knew it was of such a nature that it might result in death. In such a case, malice is a conclusion of law, from the facts. The case of the dram-seller, on the most favorable supposition, is the same; unless the circumstance of consent, or even solicitation, makes a difference. Suppose, then, that an individual, who wishes to die, puts a sword into the hands of a friend, and requests him to take his life. In obedience to his solicitation, he plunges it to his heart. That, in the eye of the law both of God and man, would be murder. Had he taken a sword, and committed the deed from the love of money, would it be less so? Is the dram-seller less guilty, when, by a slow poison, he sends his victim to the grave?

The demonstration is conclusive. The case is too plain to admit of doubt. Can we say, then, that public sentiment is right, when this community look with so much coolness and indifference on the scenes which so frequently occur in every town and village in our country? What is our indifference to this traffic? It is criminal. Public sentiment is not right, and never will be, until dram-selling shall excite the same horror, as murder perpetrated in any other form.

MISCELLANY.

From the Missionary Herald.

NATIVE FUNERAL AT CAPE PALMAS, WESTERN AFRICA.

A few day since, (says Rev. Mr. Wilson, missionary at Cape Palmas,) I had an opportunity to witness a native funeral. The deceased was a man of rank, and his burial was attended with more than ordinary display. The corpse was placed in a canoe of suitable size before the door of the house, where it remained several hours: during which time all the friends and relatives of the deceased, however remotely connected, brought their offerings of cloth, china, beads, or something else, and laid them in the canoe, as a final tribute of regard. This was the first instance in which I ever saw the generosity of this people triumph over their avarice. More presents were brought than could be deposited in the canoe and the chest that was to accompany it. Several persons were sent away with their offering. The women brought many large jars of boiled rice as their contribution. A bullock, a goat, and several fowls were killed, and portions of each were carried to the place of interment. During these preparations drums or "trumtrums" were beating, and about a dozen men were firing guns.—It is considered a great deficiency at a funeral not to fire a large number of guns; and usually

they are fired from the time the individual expires until he is buried. When all necessary preparations were made, two persons carried the corpse on their heads, accompanied by a large number who went to carry his food, to fire guns, etc. When the procession had gone about half way, the pall-bearers suddenly wheeled about, and ran back to the town. I inquired the cause of this unexpected movement, and was told that the dead man was not willing to go. After renewed exertion, however, he consented, and was taken to the island where all the dead are deposited. No grave is prepared, and the dead are laid on the ground without any covering except the canoe which is laid over the body.

The presents which are made are for the use of the deceased, showing a very deep conviction on the minds of the people that there is an existence after death. It is remarkable, however, that every article which is taken for the use of the dead is destroyed. If it is a mug, it is broken to pieces; if it is a piece of cloth it is torn to rags. The secret intention of this is to prevent them from being stolen. They say that the dead man can make them whole and sound whenever he wishes to use them.—The practice of feeding the dead, especially great men, is very common along this part of the coast, but not at this settlement; and the people interpret all their dreams as visitations from their departed friends, and are extremely superstitious in this respect! The men seldom if ever shed a tear over a dying friend, and usually appear heartless on such occasions.—The women, however, give vent to their grief, in the most touching expressions of sorrow.—How sincere their pretensions are, I do not know, for it is their business to mourn over the dead. When shall life and immortality, as brought to light in the gospel, be comprehended by them? When shall they be able by the eye of faith to trace the footsteps of their departed friends to the realms of glory?

From the North Carolina Watchman.

'T WILL TRUST IN PROVIDENCE ONE DAY LONGER.'

A SHORT TALE.—On John's river, in the county of Berke, there lived a worthy old gentleman, by the name of Corpening. He was a man, well at ease, in point of worldly substance, and was known far and near for his charity and hospitality. There happened, in the year— a remarkable scarcity of provisions, especially grain:—Money, also, was scarce, and times every way hard. Hunger—aching, maddening hunger, was felt by a few in every neighborhood, and in some cases we have heard of its proceeding to starvation! But, to the honor of our country, and to the honor of human nature, be it said, these cases were extremely rare. In these difficult times, however, old Mr. Corpening happened to have a large and well filled corn crib, which, for a long time, he would not open; grain became scarce, the price rose higher and higher, still the old man held up his corn, as some supposed, for a higher price. At length, Mr. Corpening began to let his corn go—hut money could not buy it—to those who had money, he would say, 'you can get something to preserve life, for you, but there are many who have no money, and being without food, they must perish, unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. This was foreseen, and before he opened his crib, Corpening had taken pains to find out who were really objects requiring his assistance. One safe rule he adopted against imposition, was, not to let his charity go too far from home. If this rule was generally adopted, much more real good would be effected, with the amount annually contributed by us of the South. This rule, however, like all general rules, will sometimes work wrong, and so it did with our hero—(and he better deserves that name than thousands who have gained it, by the number they have slaughtered of the human family.) A man, bringing a bag with him, came to Mr. Corpening, from a distant neighborhood, and told the usual story, of wife and children being without bread, and being sorely wrought with hunger, &c., but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Corpening that a very suspicious looking stranger, with a bag on his shoulder, was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity, who had visited him that morning, and that he had a design to rob his crib, that night; accordingly, himself and another of his family, secreted themselves, and waited events. But they did not wait long before the stranger, with the bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose:—He entered, and with a deliberation, or rather hesitation that surprised the observers, he proceeded to fill the bag, he tied it, and unlike such visitors generally, he continued at the spot, with his hand still on the bag, apparently in great mental agony: at length, he rose suddenly, untied the bag, poured out the corn, and said—'I will trust to Providence one day longer!' He departed in peace, but he did not trust to Providence in vain: old Mr. Corpening being satisfied, from his own observation, that this man was indeed in a state of extreme suffering; moreover, that he was of an honest heart, sent his son on the next morning, with a full bag of corn, with a message, that when that was out, to let him know it, and he should have corn whenever he wished it.

Old Mr. Corpening, we think, has been several years dead, his whole life, we learn, was of a piece with this act of benevolence. He bestowed much, but he bestowed judiciously, and still, at his death, he left a fine estate to a most worthy family. They, it is hoped, will imitate his charities, and if they are in want of a family motto, we commend the words that grace this head—'I will trust to Providence one day longer!'

EXAMINATION OF TEACHERS IN PARIS.—The school laws of France now require that every one who wishes to fill the office of a teacher, should submit to an examination previous to receiving a license. And should not this be required of those who take care of the minds of our children as well as of those who watch over their bodily health? Of 370 candidates who presented themselves for examination in Paris, only 116, or one-third were found capable of giving elementary instruction, and of 62 who wished to teach other branches, 15 were admitted. How many incompetent teachers does our negligence leave to waste the time and impair the very minds of our children! The Normal School of Paris, now produces twenty well qualified teachers annually.—*Annals of Education.*

FRENCH PRIZES FOR VIRTUOUS ACTIONS.—The Boston Patriot of October 1st contains an account of the prizes adjudged at a late meeting of the French Academy. The prizes are from a fund for that purpose provided by individual bequest. The prize for the most useful work on morals was given to Mr. de Toqueville for his work on "Democracy in America." Among the list of persons to whom was decreed the Monthly prizes for virtuous actions, the following names are mentioned. Claude Treille received a medal of one thousand francs value. This woman had devoted her whole life, all her other recompense than the pleasure of teaching little shepherds to read. These children she fed and taught, and now though grown decrepit, leaning on two crutches spinning at her distaff, she still continues her noble and modest business.

Jeanne Paselle also received a medal of a thousand francs value. This woman during twenty years, was the nurse of her father, and was compelled, every time he took nourishment, to force open with her feeble hands his mouth, which was convulsively pressed together, from whence a torrent of blood flowed, and in the effort her own fingers were sadly lacerated, and became entirely mutilated. Another prize of similar value was decreed to the widow Anconin, the daughter of a sea captain, and whose husband had been master of a coasting vessel. She, without any fortune, by her own labor alone, had supported, nursed and assisted for fifteen years, six children of a sister, and the husband of that sister, who had fallen into decrepitude.

The two first prizes of four thousand francs each, belonged of right to Lawrence Queter, a fisherman of Douai, who at fifteen years of age had already saved the lives of twenty-nine persons, and to Louise Renée Menard, a young lady born rich and destined to a life of ease and pleasure, who choosing poverty, though possessed of wealth, had applied her means to the support of two hundred poor families. She was then but nineteen.

Nicholas Pledge received a prize of two thousand francs. This man was by trade a rope dancer, and used the agility he had learned in his profession in striding over burning joists and shaking rafters, and running from danger to danger to save men, wherever there were men to be saved.

NEW APPLICATION OF ELECTRICITY.—We noticed not long since, in a foreign journal, a wager between a London scientific gardener and a celebrated cook, that the former would produce a handsome salad and cruce from the seed, before the latter could cook in good style, a leg of mutton to be eaten with the salad. The wager was won by the gardener. The process was to immerse the seed for a time in oxymuriatic acid, then sow it in a light soil, letting it be covered with a metallic cover, and bringing in contact with the whole an electric machine. By the same agent hen's eggs, which require twenty or twenty-one days to hatch by animal heat, have been hatched in a few hours! Water, apparently free from any animalcule, in an hour can be rendered full of living insects. It has long been suspected that what is called electro-magnetism performed a prominent part in the formation and growth of animal and vegetable matter, and these experiments would seem to place the matter beyond doubt. Should these experiments be confirmed by further experiments, a new era in physiology, both vegetable and animal, may be considered as commenced, and another step taken in drawing the veil which shrouds the mysterious operations in the inner courts of the temple of Nature.—*Genessee Farmer.*

NEW SCHEME OF EMIGRATION.—The English speculators and philanthropists together have formed a plan, which if carried into effect, will diminish in part the apprehension felt in this country of an excessive emigration from Great Britain. The project is to encourage emigration to the eastern coast of Central America. Twelve millions of acres have been secured to the new colonists by the government of Guatemala. Here, it is said, all the fruits of temperate and tropical climates may be cultivated together in a region so elevated as not to be exposed to extreme heat. The first settlement is to be made on a tract of fourteen thousand acres, on the south bank of the Cujahon running through the lake Duero into the Bay of Honduras. The land is to be sold at 10s. the 40 acre lot—uncleared land at half price.—*Presbyterian.*

CULTIVATION OF THE FIG.—The lovers of this excellent fruit will be gratified to learn that it may be cultivated in our climate with little expense and labor. During a late visit to the garden of Eliphaz Averil, Esq. of this city, we were presented with a fig, plucked directly from the tree, and of flavor the most delicious. Mr. A. informed us that for ten years he had been experimenting on the cultivation of the fig, and that he had finally succeeded in preserving the tree and bringing the fruit to perfection. He also kindly gave us a statement of the method, which we lay before our readers in the hope, that at least some of them will be induced to try the experiment, as we have no doubt of its complete success. The fig tree is propagated by means of layers and cuttings—if the latter are used they should be at least one foot long.

The method of Mr. A. is as follows. He lays down the branches in June, which form roots and grow luxuriantly. Immediately after the leaves fall off in autumn, and before hard frosts destroy their vitality, he lays them down and covers them with earth to the depth of nearly a foot. In order that a part of the roots may retain their original position in the earth and be ready to furnish nourishment early the ensuing year, he loosens the roots on one side of the tree and leaves those on the other undisturbed—taking care that those loosened are not mutilated or otherwise injured. He then bends the branches over the roots that are left in the ground, fastens them with pegs and covers both roots and branches with mellow earth to the depth above stated. In this condition he leaves them till the middle of May, or the first of June, according to the forwardness or backwardness of the seasons, and then uncovers them—sets them upright, and supports them with props to keep them in right position. By repeating this process every winter he has succeeded in preserving his trees till they have attained a good size, and produce fruit in perfection and abundance.

The fig tree in tropical climates has a constant succession of crops. In Georgia it yields three crops, and in New England, in good seasons, it will produce two. When the figs are half, or two thirds grown, they cease growing, and present every appearance of not coming to maturity. To facilitate their ripening a drop of olive oil, is put upon their blossom's ends, which in eight or ten days produces an extraordinary effect. In this time they obtain their full size, and assume a lively color, and in delicacy of flavor as much exceed preserved figs as fresh peaches to those that are dried in the common manner.—*Hartford paper.*

CHINESE EPICURISM.—The tongues of ducks are among the dainties of Chinese epicures. They are cut out, stretched to their utmost length, dried, and then put on strings. In this state they resemble a bundle of awls, and are hardened almost to the firmness of iron.—*New York Observer.*

Martinsburg Female Seminary.

THE winter session of this Institution will commence on the first week in November next. Terms as follows for Geography, Arithmetic and English Grammar \$3 per quarter—Philosophy, Chemistry, and Astronomy \$4.—Reading, writing and Composition will be attended to.—Connected with the School is a boarding house where the pupils may be accommodated at an expense varying from \$12½ to \$15 per week. This includes board, fuel and bedding. Lights and washing to be furnished by the scholars.

Miss Inskeep, late an assistant in the Female Seminary at Steubenville, will have charge of the instruction, and it is expected that she will board with and exercise a supervision over the pupils at the boarding house.

THE OBSERVER.

TERMS.—Two Dollars and fifty cents per annum. If paid in advance, fifty cents will be deducted. No subscriptions received for a less term than one year. No papers discontinued until all arrears are paid, except at the option of the publishers.

Those who may wish to have their papers discontinued are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise it will be considered a new engagement.

\* All communications relative to this paper, must be directed to the Rev. M. T. C. WING, Gambier, Ohio.

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